5: Porter T-5 (1812-1814)1823
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In one of those excursions, I was led to the chief place of religious ceremony in the valley. It is situated high up the valley of the Havvous, and I regret extremely that I had it not in my power to make a correct drawing of it on the spot, as it far exceeds in splendour every thing of the kind described by Captain Cook, or represented in the plates which accompany his voyage. In a large and handsome grove formed by bread-fruit, cocoa-nut, and toa-trees (the tree of which the spears and war clubs are made) and a variety of other trees with which I am not acquainted, situated at the foot of a steep mountain by the side of a rivulet, and on a platform made after the usual manner, is a deity formed of hard stone, about the common height of a man, but larger proportioned every other way. It is in a squatting posture, and not badly executed. His ears and eyes are large, his mouth wide, his arms and legs short and small; and, on the whole, is such a figure as a person would expect to meet among a people where the art of sculpture is in its infancy. Arranged on each side of him, as well as in the rear and front, are several others, of nearly equal size, formed of the wood of the bread-fruit tree. They are not more perfect in their proportions than the other, and appear to be made on the same model. Probably they are copies, and the stone god may serve as a model of perfection for all the sculptures of the island, as their household gods, their ornaments for the handles of their fans, their stilts, and, in fact every representation of the figure of a man is made on the same plan. To the right and left of those gods are two obelisks, formed very fancifully and neatly of bamboos and the leaves of the palm and cocoa-nut trees interwoven. The whole is handsomely decorated with streamers of white cloth, which give a picturesque and elegant appearance. The obelisks are about thirty-five feet in height, and about the base of them were hung the heads of hogs and tortoises, as I was informed, as offerings to their gods. On the right of this grove, distant only a few paces, were four splendid war canoes, furnished with their outriggers, and decorated with ornaments of human hair, coral shells, &c. with an abundance of white streamers. Their heads were placed towards the mountain, and in the stern of each was a figure of a man with a paddle steering, in full dress, ornamented with plumes, ear-rings made to represent those formed of whales' teeth, and every other ornament of the fashion of the country. 778 532

I believe, from what I have seen and learnt of these people, that their religion is the same as that of the Society and Sandwich Islands; a religion that not only perplexed Captain Cook, but all the learned men who accompanied him, and as may be naturally supposed, has greatly perplexed me. Their priests are their oracles; they are considered but little inferior to their gods; 771

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771 to some they are greatly superior, and after their death they rank with the chief divinity. Besides the gods at the burying-place, or morai, for so it is called by them, they have their household gods, as well as small gods, which are hung round their necks, generally made of human bones. Others are carved on the handles of their fans, on their stilts, their canes, and more particularly on their war clubs. But these gods are not held in any estimation; they are sold, exchanged, and given away with the same indifference as any other object, and indeed the most precious relic, the skulls and other bones of their relations, are disposed of with equal indifference.

In religion these people are mere children; their morais are their baby-houses, and their gods are their dolls. I have seen Gattanewa with all his sons, and many others, sitting for hours together clapping their hands and singing before a number of little wooden gods laid out in small houses erected for the occasion, and ornamented with strips of cloth. They were such houses as a child would have made, of about two feet long and eighteen inches high, and no less than ten or twelve of them in a cluster, like a small village. By the side of these were several canoes, furnished with their paddles, seines, harpoons, and other fishing apparatus, and round the whole a line was drawn to show that the place was tabooed. Within this line was Gattanewa and others, like overgrown babies, singing and clapping their hands, sometimes laughing and talking, and appearing to give their ceremony no attention.

352 It remains for me now to say something of their domestic economy, their furniture, utensils, and implements. I have already described their houses, from which it will be seen that their apartments are few, and that however numerous may be the family, they have but one common sleeping place. This is covered with dry grass, on which mats are spread for the chief persons; the servants and others sleep on the grass alone, or on mats if they have them. It has been represented by former voyagers, that 264 the women of this great nation distributed among the South Sea Islands, are not permitted to sit at meals with the men, or allowed to eat pork on any occasion. Those people are an exception; men, women, and children eat together, although each have their messes in separate dishes, and the women are not prohibited from eating pork, except during the existence of tabdos. Even then they eat it, if the men are not present, or if they will only have the complaisance to turn away their faces, and not seem to notice them; which they generally do.

Among tribes not tabooed I have seen men and women eating pork together, which was the case at Lewis's Bay, as I before mentioned. The men and women are both remarkably fond of

10: Linton E-5 (1920-1921)1939
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727 754 the killer would be captured and eaten in turn. She would dance before the killer and rain curses upon him. He was expected to treat this exhibition with an attitude of lofty scorn.

Religion

776 [771] In accordance with the rest of the culture, the religion of the Marquesans was highly organized with elaborate development of formal beliefs and rituals. Deities were of two sorts: first group included the great creation deities and the minor deities —personifications of natural forces, the sea, the rain, etc.; and the second, gods of human origin. Unfortunately most ethnological workers in Polynesia have been greatly and too exclusively interested in the great deities. Volumes have been written on the trinity of Polynesian gods, but it is my opinion that in most sections of Polynesia the great gods meant little or nothing to the average person. This was certainly so among the Marquesans. The creation gods and the gods of natural phenomenon were mentioned in chants and also in work rituals which were closely associated with their natural provinces. Thus, if a Marquesan was making a canoe, the god of the sea and of the winds would be invoked, and the spirit of the wood would be called upon to copulate with the master craftsman for the purpose of bringing forth the canoe. However, there were neither temples nor sacrifices to these natural gods, who were regarded as impersonal principles.

The second type of deities were gods of human origin; these were the active and important gods, for the natives felt that only human spirits were really interested in human beings. First of all, there were the tribal gods, who were the spirits of dead chiefs or inspirational priests. Then there were the gods of the trades, who were deified spirits of famous craftsmen. To understand these deities it is necessary to digress at this point to explain the native ideas on death and on the constitution of the individual and the soul.

774 According to the native belief, each living individual had a double or *uhane*, corresponding to our concept of the astral